moral community, we cannot proceed to a discussion of the internal and external systems of political relations.

As a result of the socialization process, and through relations with other members of the family, an individual comes to recognize that his conduct is measurable by certain standards of, what is considered by the group to be, good and bad, right and wrong. In al-Qasr, such standards are intrinsically correct, or "decent" as the Bedouins say; obedience to the authority representing these standards is interpreted as a "duty." The authoritative aspect of the role of household head (shaib al-bait), and the moral obligations which it represents, emerge from and reinforce values and structural arrangements central to Bedouin social order, namely, respect for authority and devotion to social groups, the two basic elements of morality defined by Durkheim (Parsons 1937:382-385).

The value placed upon social order, and the structural mechanisms for insuring its realization and extension--kinship, residence and contract--inform an authority structure which ranges between filial piety at the family level and a set of legal norms at the level of the external political system. The fact that the Bedouins of al-Qasr are interested in integrating a larger population into their authority structure means that a common value is operative in the range of it; also that one sphere of authority will tend to merge into another. Hence the father-son authority relation has importance for the strength of Bedouin customary law in the desert. The

593 In al-Qasr it is a rare sight to see a father and his young son together, and it is only slightly more common to see the father with the grown son. The second case may simply be a reflection of the division of labor since the son, once grown, takes over the economic tasks of his father.

593 869 584 872 The most important duties of a father toward his son are three: he must teach him generosity, courage and courtesy; he must see that the boy learns the Quran; and he must arrange a good marriage for his son. According to 593 852 [872] [583] Peters (1960:34), the Cyrenaican Bedouin father must attend to three things for his son, namely: his circumcision, his education in the Quran, and his bridewealth when he marries. [177] In al-Qasr, the Egyptian school teachers have succeeded in showing the Bedouin that circumcision is a private family 593 852 198 affair and not a public ritual. Although all fathers still see to it that their sons are circumcised, the father is no longer responsible for "making a circumcision party." In [626] [481] fact, the father who does insist on following the old ways by hiring a dancer and publicly marking his son's rite de passage, will be ridiculed as one "who only wants to make money from the ritual gift (naquut) given the boy."

593 The son recognizes the rights which the father has over him through a show of respect and obedience. A boy shows deference toward his father by not smoking, singing, or reciting poetry of any kind in his presence. During the

593 family is a dominant-subjective one. But the rights and duties of the father have no legal sanctions. His authority grows out of the moral and mutual dependence, the common interests and value, which hold the family together. The
593 authority relations learned in the family become the norms
183 of behavior to be applied by the individual in a wider-scale
867 network of social relations. The son learns the discipline-respect relationship which is the model of behavior between generations. The subjective role which the daughter plays in the father-daughter relationship prepares her for the role of wife.

Marriage and Kinship Relations

582 The parallel-cousin, the father's brother's daughter, is the preferred mate in Bedouin marriage. Parallel-cousin marriage in al-Qasr is more of an ideal than a practice. In fact, parallel-cousin marriage is not practical in the case where social order depends upon the integration of a larger and clearly segmented population. Endogamy of this kind in this type of society works against survival in a double-edged way: economic security through cooperation with a larger group is discouraged, and political security through
171 coalition is undermined. In the Middle East, as elsewhere,
582 cross-cousin marriage is the normative practice which functions "as a counterweight to the tendency of unilineal descent group-

FIGURE 9 - USE OF MATERNAL APPENDAGE OR SUFFIX

The sister's son-mother's brother relationship receives a high degree of attention in al-Qasr. No other kinship relationship except for that between the father and the son is better defined. Peters (1965:135) sees the importance of the sister's son-mother's brother relationship to be based on the need for economic symbiosis. This factor, but also the necessity for political cooperation, probably account for the central significance of this relationship. One chief political value, i.e., one type of behavior valued by the group and relevant to the political process (see LeVine 1960), which Bedouin children learn relates to the desire to avoid conflict, especially if it concerns their mothers' tribes. Children are taught that any quarrel, however slight at first, could conceivably grow to become a large-scale tribal war.

000 par excellence.

604 829 867 The inculcation of political values is part of the socialization process. A Bedouin boy is taught that his khal is a very special person, and one whom he should admire. It is commonplace in al-Qasr to hear small boys matching the exploits and skills of their maternal uncles, bragging and exaggerating about their khal: this one is a great horseman, and that one is a great marksman with the rifle. On the other hand, if the mother's brother is from within the local group, rights and obligations toward him will be structured in terms of other kinship roles which take precedence according to the rule of descent. For instance, in the ideal-typical case of 604 602 582 bint 'amm marriage the mother's brother of sister's son would also be the father's father's brother's son in relation to [605] ego. This would mean, in another way, that ego's mother's brother is also ego's father's parallel cousin. Male parallel cousins "are like brothers," and so ego would be expected to behave toward this person not as a "mother's brother" but as a "father." Whereas the boy enjoys a certain freedom of expression and comradeship with his exogamous mother's brother, he would have to pay "father-like" respect and obedience to his endogamous mother's brother.

604 582 The crucial importance of the khal, and the political significance of the bonds which this role represents, is made clear in the following statement of an informant who contrasted

628 683 613 the area. He caught him and slapped him and ordered him not to do it again. After a short while the boy returned with his two older brothers who protested Sheikh Mughaieb's hitting their younger brother. The argument developed into a fight during which the two brothers hit Mughaieb with a heavy stick over his head making him unconscious.

The Mi'ad was held two weeks after the incident. When I arrived at Sheikh Mughaieb's house, the meeting was being held in the guest room in the back of the house. Present at the meeting were Sheikh Mughaieb, his father, two distant relatives of Mughaieb who were visiting the area at the time; Sheikh Mutair, the Aqila of the powerful bait of Mutair located some twenty miles east of Mughaieb; the two assailants, their father who at the same time was the Aqila of their bait, and two neighbors of Sheikh Mughaieb.

[576] For the first half hour or so nothing was said. People were sitting silently except for occasional greetings of "how are you?" and the response of "thank God for everything". Tea was served frequently. Then [779] Sheikh Mutair addressed the gathering and read the "fatha" or the beginning passage of the Qoraan (which appeals to God to show his right ways to the believers and to guide them to wisdom). He then said, "In the blessed presnece of all these honorable guests and with the help of God and his prophet we will clear the hearts of those concerned of the grudges caused by the shameful and unfortunate incident in which the devil has played a major role." Then Sheikh Karim, the Aqila of the bait to which the accused belonged, continued the speech saying that this shameful thing should never have happened and that his sons must [867] have been possessed by the devil to have done it. After all, they have been brought up to respect their elders and especially Sheikh Mughaieb, who was like a second father to him.